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America

Catholic Social Action and the Labor Movement

by Benjamin L. Masse



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September-October, 1957

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Catholic Mind

70 EAST 45TH STREET

NEW YORK 17, NEW YORK

America

National Catholic Weekly Review

Vol. XCVII No. 22 Whole Number 2520

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America—Edited and published by the following Jesuit Fathers of the United States:

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Editorial Office:

329 W. 108TH STREET, NEW YORK 25, N. Y.

Business Office:

70 E. 45TH STREET, NEW YORK 17, N. Y.

Business Manager and Treasurer:

JOSEPH F. MACFARLANE

Circulation Manager: PATRICK H. COLLINS

Advertising through:

CATHOLIC MAGAZINE REPRESENTATIVES

GRAND CENTRAL TERMINAL BLDG.

NEW YORK 17, N. Y.

America. Published weekly by the America Press at 116 Main Street, Norwalk, Conn. Executive Office, 70 East 45th Street, New York 17, N. Y., Telephone MUrray Hill 6-5750. Cable address: Cathreview, N. Y. Domestic, yearly, \$8; 20 cents a copy. Canada, \$9; 20 cents a copy. Foreign, \$9.50; 20 cents a copy. Entered as second-class matter April 17, 1951, at the Post Office at Norwalk, Conn. under the act of March 3, 1879.

AMERICA, National Catholic Weekly Review, Registered U. S. Patent Office. Indexed in Readers' Guide to Periodical Literature.



Correspondence

Religious Question in Census

EDITOR: The conclusions of your editorial "The Census Debate" (8/17) ably demonstrate how extravagant are the interpretations recently being given to the First Amendment. The matter of including a specific question ("What is your religion?") in the forthcoming 1960 Population Census seems to be of interest to many groups, and *Newsweek* (7/22, p. 57) gave the lineup: most Christian groups and the Census Bureau want the question; some Jewish groups and the American Civil Liberties Union do not.

It is refreshing to note that it isn't just Catholics who find reason to be alarmed about First Amendment interpretation. Rev. Dr. Louis H. Evans of Hollywood, Calif., the minister-at-large for the Presbyterian Church in the U. S. A., recently expressed what we as a body feel. He said that "something has broken down" in the traditional system of separating Church and State in this country.

The First Amendment is becoming for some what the Fifth is for others.

It is healthier, as you concluded in your editorial, to evaluate valid arguments for and against including such a question in the Federal Census of 1960. Informational data on religious groupings are conspicuously absent from census reports—which reports include information on: population of political divisions; the size and structure of the community; age and sex categories, marital and family status; racial and ethnic groups; education achievement; occupational and professional groups, and other socio-economic information. It is even possible to determine the size and distribution of political groups and political preferences from registration and election records.

Who could benefit from a religious question? To name but a few, other than the religious denominations themselves (who usually have some interesting vital statistics anyway): social-survey groups, public-opinion polling agencies; health and medical insurance organizations; public health agencies, hospitals, school authorities, administrators of colleges and universities; civic planning agencies; charitable and other community services.

Is it feasible to get a proper response to a question on religion? In the Current Population Survey of March, 1957, taken with a view to evaluate the level of non-response

and resentment to certain questions, resentments seem to shape up as follows:

	Percentage
To the religious question	0.5
To years of school completed	1.3
To income	7.0

It would seem that Americans would rather speak about what they believe than what they earn.

Within the UN membership, 28 out of 48 nations that took population censuses in and around 1950 asked a question or questions on religion, including Australia, Brazil, Canada, Ceylon, Chile, Greece, India, Mexico, New Zealand and Norway.

THOMAS B. KENEDY, Editor
The Official Catholic Directory
New York, N. Y.

Freud and the Ad Man

EDITOR: John P. Sisk, in "Freud in a Gray Flannel Suit" (AM. 8/10), has fallen into a trap. He has taken the Motivation Research boys at their own valuation. In this, I fear, he differs from the vast majority of advertising professionals.

MR is valuable in getting a *small* number of people to say a great deal about their attitudes toward a given product or field of products. It is a signpost, not a crutch. Used blatantly or injudiciously as a basis for advertising copy, MR findings tend to be . . . unconvincing.

The success or failure of a campaign still depends on the creative ability of the art and writing team, the proper media plan and the over-all judgment of a reputable advertising agency, in concert with an understanding client who makes an honest product.

Mr. Sisk's amusing objection to the Mercury ad lacks validity. I see nothing devious about surrounding the product with "ectoplasm," as he calls it, nor do I think the well-dressed, well-fed people around the car are representatives of His Satanic Majesty. One could hardly pose the product against a headline or a scene from Dachau. New York, N. Y. T. F. W.

EDITOR: John P. Sisk's article points to a very serious problem.

The advertising man in today's economy has two important jobs. First, he tries to interpret the wants and needs of the public to the manufacturer; second, he tries to represent the values of the manufacturer's

goods to the public in terms of the public's needs and wants.

Motivation Research, in providing knowledge of the intimate workings of the consumer's mind, puts an added burden of responsibility on the advertising man. Motivation Research involves serious ethical considerations. It deserves thoughtful and scholarly treatment. Unfortunately, Mr. Sisk seems to lack the background to bring the real problem into perspective. This problem encompasses economics, psychology and morality as well as semantics. . . .

As a Catholic advertising man, I feel I have the right to look to AMERICA for direction. At the same time, I hope I will always resent and protest such reckless generalities as appeared in Mr. Sisk's article.

New York, N. Y. JOHN J. HENDERSON

Apostolate in the Professions

EDITOR: May I comment on your editorial "The Temptation of Materialism" (AM. 7/27), in which you discuss the Holy Father's encyclical letter on the approaching centennial of Lourdes. It is my firm conviction that the answer to the failure of so many Catholics to respond to what they are taught of the "proper scale of values" lies in a rule of life such as that of the Sodality of Our Lady, which embodies both a deep interior life based on the Spiritual Exercises of St. Ignatius and an alert apostolic life.

In the New York Professional Sodality at the present time men and women in the fields of medicine and health, communications, teaching, business and science live the Sodality rule of life within the framework of their professional areas of influence. . . .

Professional men and women living in the New York metropolitan area who are interested in the Sodality are invited to contact Rev. Francis K. Drolet, S.J., 39 East 83rd Street, New York 28, N. Y.

THOMAS I. MONAHAN
Jackson Heights, N. Y.

Nun's Story

EDITOR: Thank God for the letter of Fr. Joseph Donceel, S.J., in the July 6 AMERICA. His quotation of Fr. Van Heutgen, S.J.'s appraisal of *The Nun's Story* will undo, I hope, some of the harm done by AMERICA's earlier favorable review of this same work.

All the nuns and most of the laity whom I know who have read this work will agree without exception with Fr. Van Heutgen's criticism of the book.

THOMAS A. O'CONNOR, S.J.
North Saint Paul, Minn.

Current Comment

Disorder in Levittown

When William E. Myers Jr., a Negro refrigerator technician, prepared for his move on August 19 into his \$12,000 home in Levittown, Pa., he guessed there might be protests. He had met and happily overcome antagonism in his native town of York, Pa. But he was hardly prepared to be besieged day after day by a jeering, stone-throwing mob of 400 persons, egged on by an all-white home-owners' protest organization.

The protest committee's point of view was fortunately not shared by Gov. George M. Leader of Pennsylvania, who denounced the stoning and sent in the State police. It was also not shared by several prominent citizens, Jewish and Quaker, who made a point of greeting Mr. Myers on his arrival; nor by the Rev. Walter A. Maier Jr., pastor of Hope Lutheran Church; nor by the Rev. John E. Gillespie, of the Church of the Immaculate Conception, who warned his flock against acts of violence.

It would be a grave mistake to minimize the explosive elements in the Levittown situation. Here barriers are set up, not by a small neighborhood, but by a community of 15,500 homes. The continued murmurings and acts of petty violence recall unpleasantly those that preceded the disastrous race riots at Cicero, Ill., on June 8, 1951.

This seems to offer a golden opportunity for any Catholics involved to help the peace of the community and of the nation by living up to the principles of their faith.

Labor Day, 1957

The annual Labor Day Statement of the NCWC Social Action Department blends an expression of hope for labor's future with a sober reminder to the rank and file regarding their duties as union members.

The department is convinced that the Senate probe of union abuses "will ultimately prove to have been extremely beneficial to the labor movement." It

believes that a chastened labor movement will profit from its mistakes and that the public will not, "in a fitful spirit of vengeance or disgust," repudiate trade unionism because of the sins of a minority of faithless leaders.

The department is, in fact, more concerned about the apathy of so many union members—this it calls "basically a religious problem"—than it is about public reaction to the McClellan committee hearings. Codes of conduct and other organizational reforms, the statement notes, are not in themselves sufficient to maintain high ethical standards in the labor movement. These must be supplemented by an alert rank and file, conscious of a "serious moral obligation, in justice and charity, to assume their rightful share of responsibility for the ethical conduct of union affairs." The development of such a consciousness calls for the "persevering practice of prayer and penance and a thorough training in the essentials of Christian social teaching."

To that timely exhortation nothing need be added. As this year more and more parishes solemnly celebrate the feast of St. Joseph the Workman, we hope that it will be echoed from Catholic pulpits up and down the land.

Battle of Information

The British and French foreign information programs are sadly in need of overhauling and strengthening. Moreover, they realize it. The adverse reaction of world opinion to the unfortunate Suez operation brought home to them their need for an adequate public-relations effort. As a result, the French Cabinet recently approved the creation of a new information agency, one of whose functions will be to organize radio broadcasts to the Arab countries. Thus, a "Voice of France" may soon be heard in North Africa and the Middle East.

The British Government, for its part, has announced its intention of raising the information budget by 15 per cent. Included in the services assisted by this

boost are the BBC, the British Council (which handles cultural activities) and the Foreign Office's own information department. Particular stress will be laid on relations with the uncommitted countries and on the Far East and Middle East in general. European services will be cut down. The Government's program provides, among other things, for a series of films for use by television stations.

The 15-per-cent British raise represents an increase of only £2 million over the previous budget of £13 million. Yet this action, coupled with the decision of France, is a significant straw in the wind. At a time when the United States is cutting the budget for its own U. S. Information Administration, the equally economy-minded British and French are stressing the importance of overseas information.

Presidential Shrines

It is significant that we Americans, in several scattered States, are busy rebuilding as shrines the boyhood homes of certain of our U. S. Presidents. This growing chain of houses, refurbished to dramatize the old tradition that any American boy can aspire to be President, now stretches from the Ferry Farm near Fredericksburg, Va., where Washington grew up, to the Eisenhower house in Abilene, Kan. The Adams house in Quincy, Mass., Lincoln's New Salem, Ill., Roosevelt's Hyde Park, Hoover's home at West Branch, Iowa, and Coolidge's house at Plymouth, Vt., swell the growing list. Incidentally, on Apr. 30 the United Auto Workers bought Harry Truman's birthplace at Lamar, Mo., and intend to make it a shrine.

We find this trend to treasure the "secular sanctities" of the Presidency a fine thing on the whole, but we must record some misgivings over another shrine-building tendency among American Presidents. This is the growing custom of erecting in widely scattered parts of the country memorial libraries to house the papers and personal mementoes of ex-Presidents. The latest of these, the Harry S. Truman Library, built to contain Mr. Truman's 3.5 million papers, was dedicated July 6 at Independence, Mo.

No American will deny that the pa-

pers of an ex-President should be carefully filed and preserved in some fitting place. However, if we may for a moment speak for the scholars of the future, what future student of American history wants to be flitting from Hyde Park to Independence to Gettysburg in order to verify his references? Conceivably, if Mr. Knowland or Mr. Nixon or Mr. Neuberger is elected President in 1960, scholars will one day have to search through their papers somewhere beyond the Rockies. Wouldn't it be better to keep all the documents together in Washington?

One final thought on this matter: doesn't all this shrine-building—to the memory of *living* ex-Presidents—have about it a bit of “the cult of the personality”? We respect our Presidents, but till recently we left it to posterity to build their monuments.

Sophisticated Miss

There is a new magazine for teen-age girls. It's called *Miss* and is devoted to such girlish interests as “fashions, beauty, food, health, home decorating, sports, personal relationships and jobs.” The editors sent out prepublication copies of the first issue and asked for criticism. Here's ours.

To judge by the first issue, *Miss* bids fair to do a good job. There is a good, if rather inconclusive, article on “Why Do You Date?” and another on “Understanding Your Parents.” Illustrations are in good taste and there is a laudable accent on home interests.

But who are these sleek, svelte, sophisticated young creatures who smile at us from every page? Are they young girls or miniature models of what used to be called “café society”? To be frank about it, our middle-aged staidness would be a little flabbergasted in their presence. Would we bow or salam or give the masculine equivalent of a curtsy to these queenly creatures? How could we possibly treat them as young girls of the age of our nieces?

Unwittingly, we are sure, *Miss* underscores the ideal that glamour is the supreme end to be achieved by every young lady. Certainly a modern magazine for the modern maiden cannot feature taffy-pulls and quilting-bees, but can't they suggest that girls be just a little simpler?

Maybe this crotchety comment shows that we are out of step with the modern miss, but we do believe, *Miss*, that your young ladies are too, too sophisticated. We prefer them more like the one who married dear old dad.

Ad Men Urge Cleanup

You may have noticed that these columns have over the past months been waging a running battle against suggestive ads, especially of motion pictures. We have been particularly concerned that so distinguished a paper as the *New York Times* would countenance such ads. Apparently we are not the only ones to feel this way.

Variety, the weekly show-business magazine, reports that Vincent Redding, manager of the *Times*' advertising acceptability section, feels that “some of the ads . . . have exceeded the boundaries of good taste.” The *Times* has accordingly “invited a small group of persons associated with the industry to gather with us at an informal meeting and discuss the matter,” with a view to “readying a cleanup job.”

That's good news—and there is more. The Aug. 2 issue of two trade magazines, *Printers' Ink* and *Advertising Agency*, came out with blasts against sexy ads. Writing in *AA*, George Moses says that the ads for Bestform products have passed the limit of good taste; Hal Stebbins states in *PI* that the Sarong ad campaign has been “offensive,” “as bold and brazen as you can make it,” violating “all the laws of taste and sensitivity.”

. . . Abroad, Too?

The British reading public got a glimpse of the worst kind of American advertising in an illustration in a recent issue of the *London Bookseller*. It portrays Jayne Mansfield, ensconced in her bath, reading a copy of *Peyton Place*, current and noxious best-seller.

This, says the *Bookseller*, is one of several occasions in the film *Will Success Spoil Rock Hunter?* (20th Century-Fox production), in which a copy of the book is plainly visible. “No prizes are offered,” the journal concludes, “for correctly guessing which film company has bought the rights to *Peyton Place*.”

This sort of tie-in between a current film, a “star” famous for more (or less) than acting ability, and a book almost universally singled out as one of the smelliest of our times, is in exceedingly bad taste.

A domestic clean-up of ads is highly desirable. Let's also clean up those we export. The impact of our films abroad would be much more in keeping with the aims of our foreign policy if ad men gave some thought to the harm they are doing in foreign parts.

Heart of Algerian Matter

Two stories on Algeria appeared in a recent issue of the *New York Times*. One treated the recently issued report of the French Government on France's achievement in her North African dependency. The other discussed Jewish-Muslim relations in Algeria. Though poles apart in subject matter, taken together the items give a fresh insight into France's problem in North Africa.

The report on Algeria stressed those “too often misunderstood and underestimated” efforts the French have made to create a modern economy in that country. Since 1948 nearly 1,000 miles of new roads have been built. From 1951 to 1956 more than 3,500 watering places and stations for drinking water have been established. The 1956-57 budget allotted \$2.5 million for water-works systems. Since 1950 more than 1,000 new classrooms and 743 new schools have been constructed. France has carried at least 70 per cent of the cost of these development programs.

Yet France cannot build her case on economics alone. As the second *Times* story pointed out, Jews and Muslims in Algeria (among whom the Zionist question has stirred little animosity) have much in common. Both have felt the effects of a policy of racial inequality. Both have known the disdain of the European colonial. While the Algerian Jew believes that the presence of France is necessary to Algeria's future, he is also convinced that the political advancement of the Muslim population is “just as necessary.”

Commendable as France's economic contribution to Algeria has been, there is no substitute for giving all Algerians, whatever their origins, a new deal of political and social equality.

Lutherans to Study Catholic Theology

"We want the truth, even if it is unpleasant." Such are the reported words of Bishop Hanns Lilje, president of the Lutheran World Federation in quinquennial assembly at Minneapolis.

The bishop's words followed a disclosure that the executive committee had approved an institute "for the study of the Roman Catholic theology" aimed at a "thorough theological encounter with the Roman Catholic Church." Lutheran theologians will now study the feasibility of such a project. Bishop Lilje added: "Each generation of Protestants must rethink the decision of the 16th century. We must be able to say why we are not today Roman Catholics." The suggestion for the institute came from the federation's German National Committee. Relations between Catholics and Lutherans are closer in Germany than anywhere else in the world.

Of the world's 70-odd million Lutherans, over eight million are in the United States. The largest U. S. group is the Lutheran Church—Missouri Synod, with a membership of over two million, 5,000-plus churches and 1,350 parochial schools. Their general seminary, Concordia, on the outskirts of St. Louis, is known for its sound scholarship.

The proposed "theological encounter" between Lutherans and the Roman Catholic Church must inevitably center on the problem of Christian origins. More specifically, the Catholic doctrine of the divine establishment of an authoritative teaching Church will be seriously studied by the Lutheran divines who participate in the institute. This is the fundamental point of divergence.

Put another way, Lutheran scholars will face this possibility: Sacred Scripture is not the only source of divine revelation, but Sacred Tradition, that is, the teaching of the living Church, is equally an authentic source of God's revealed word.

What will be the attitude of Lutherans vis-à-vis the Catholic doctrine that tradition is a true source of revelation, namely, that in tradition there is contained, and from tradition there is drawn, truly revealed divine truth? Will they come to an admission that through the preaching of the Church and through the consequent faith of its members, divinely revealed truths are handed down from one generation of believers to another? Here is the crux of the problem involved in a "theological encounter" between Lutherans and the Catholic Church.

FR. DONNELLY, S.J., frequent contributor to Theological Studies, is professor of theology at St. Mary's College, St. Marys, Kans.

In the concrete, it will involve a willingness to submit in doctrinal matters to the teaching authority of the Roman Catholic Church, and to do so out of a sincere conviction that the Papacy and episcopacy were instituted by Christ. Let us frankly admit it: for most Lutherans such submission would at the present time be not only "unpleasant," but quite unthinkable.

Catholics should rejoice over the proposed Lutheran institute. Our attitude toward the institute, however, should avoid two excesses. One view might naively expect an entry of Lutherans *en masse* into the Catholic Church. On the other hand, we should not look on this Lutheran effort as a mere academic affair, not destined to bear fruit in the practical order of conversions to the Catholic Church.

A really serious and objective examination of the *whole* of Catholic doctrine will, granted God's ever-present grace, deeply influence many Lutherans. First, the sincere intellectuals; second, the many souls entrusted to their care.

On the other hand, we must always bear in mind that the conversion of the soul to the true faith is the result of one individual soul cooperating with graces cut to measure, so to speak, to fit that individual's particular needs. Going toward God, as well as abandoning Him, is a very personal affair.

Furthermore, there will be a complex intellectual cast of mind, alien if not downright hostile to the Catholic Church, that must be reshaped. Suppose that the result of the Lutheran investigation were to be the raising of an intellectual signpost pointing in the direction of Rome and reading, "There is your spiritual destination." Would the truth be too "unpleasant"?

Catholics should bear in mind that the Lutheran has an outside-in view of the Church, whereas the Catholic has the inside-out view. It is like the view of stained-glass windows from within a cathedral and from outside. For the non-Catholic the outside-in view of the Church is unattractive, harsh, perhaps repulsive. For the Catholic, whose eyes are illumined by faith, the same Church is seen in all her beauty.

Catholics everywhere will pray for the success of this projected Lutheran institute. Their prayer will be that many Lutherans, aided by that light of faith—truly the root and principle of justification—may find their way home to Mother Church. We hail this important religious enterprise with enthusiasm and with respect for the integrity of the Lutheran leaders who have proposed it. God will surely guide and bless their deliberations.

MALACHI J. DONNELLY

Washington Front

When Is a Phony Not a Phony?

This piece is not about the hucksters on the radio, not even about such respected newscasters as Gabriel Heatter or Morgan Beatty making their own pitches, disgustingly enough, about cathartics. I am referring to political nostrums being peddled at the White House and on Capitol Hill, which seem to have the most case-hardened observers befuddled.

Take the so-called "civil rights" bill, for example. The President at first did not himself know what was in the bill. There followed the most bewildering series of events, with Northern liberals voting for illiberal provisions, Southern die-hards voting to cut their own political throats, and everybody running about in circles, professedly anxious only to pass some bill, any kind of bill, so as to get away quickly, as some put it, from Washington's muggy heat. Even this excuse was a phony, for they work in air-conditioned chambers and offices, and presumably live in air-conditioned apartments or homes. So some wanted to keep Congress in session indefinitely, others to put the whole thing off to 1958.

The emphasis finally came to be on voting rights for the Negro in the South. Even this was disingenuous, for everybody knows that the real trouble in the Deep South lies not at the ballot box, but at the registration desk, and that any Southern die-hard will be willing to

give lip service to "voting rights" if only he can control registration. A recent free-lance writer listed 12 different ways of fouling up registration. Yet I can find no provision in any bill to safeguard against these.

Then take "foreign aid," a semantically poor title for mutual security. The House cut \$809 million from the President's request, after a previous cut of \$500 million had been made. This was all shadow-boxing. Nobody knows, not even the State Department, how much money lies appropriated but unexpended, or how much of the unspent funds is "committed" (by contract). Some say as high as \$7 billion. The International Cooperation Agency (ICA) says "much" of this is "in the pipeline," that is, committed. How much is "much"? Nobody knows.

The earnest Rep. Otto E. Passman (D., La.), chairman of the Appropriations subcommittee for foreign aid, pinpointed the unexpended funds on hand at \$5.5 billion. How much of this was committed and how much uncommitted? Nobody knows. But Mr. Passman opines that this \$5.5 billion, plus the \$3 billion the President is likely to get now, will carry him through 1958.

Most of this money is for military hardware, to be spent in this country; a relatively pitiful amount, for economic aid, will go abroad. And here again is deception: most people think all that money is giveaway; as a matter of fact, it is what keeps our own factories humming.

Phonies are not new in our politics since 1789, and we get hardened to them. But it is wholesome, now and then, to look political facts in the face.

WILFRID PARSONS

Underscorings

U. S. NEGRO PRIESTS now number 73, according to a listing in the July *Interracial Review* (20 Vesey St., New York 7, N. Y.). Of these, one is a bishop, Most Rev. Joseph O. Bowers, S.V.D., of Accra, Ghana. Besides Bishop Bowers, there are 28 other members of the Society of the Divine Word on the list. Diocesan priests number 24; religious orders and congregations account for 49. Twelve work outside the United States: in West Africa, Belgian Congo, Brazil, the West Indies. Since 1950, the number of U. S. colored priests has jumped from 37 to 73—an increase of almost 100 per cent in seven years.

►THE CATHOLIC ACTION FEDERATION of Chicago, in conjunction with Crossroads Student Center (5621 S. Blackstone, Chicago 37), will hold a one-day Congress of Foreign Student

Catholic Action on the campus of Loyola University, Sunday, Sept. 8. Its aim will be to bring together foreign and American students, to deepen the apostolic spirit among U. S. Catholic students and to express solidarity with the Second World Congress of the Lay Apostolate.

►THE SECOND WORLD CONGRESS for the Lay Apostolate will meet in Rome, Oct. 5-13. Its theme will be "The Laity's Responsibilities on the World Level." For details write the committee, Piazza S. Callisto 16, Rome.

►UNDA, international Catholic radio-TV association, announces publication of an *International Catalog of Religious Music Records*, available at Catholic Action Center, Cuesta de Santo Domingo 5, Madrid, Spain (80 pesetas). It

lists more than 2,000 entries, with text in French. The quarterly review *Unda*, giving current additions, may be had at the same address (70 pesetas annually).

►JESUS Y YO, a catechism for beginners, is a Spanish version of *Jesus and I*, by Rev. Aloysius J. Heeg, S.J. It presents the essentials of the catechism, the life of Christ, prayers and preparation for confession and Communion. More than 3 million copies of the English edition have been sold. (The Queen's Work, 3115 So. Grand Blvd., St. Louis 18, Mo. Paper, 104 p. 25¢ each; discount for bulk orders)

►A NEW CATHOLIC INSTITUTE giving free instruction on the university level has been opened at Santa Fé, Argentina. Its faculty of 30 serve without salary. The school is part of a Catholic campaign to take advantage of the recent abolition of a government monopoly of university education. C.K.

Editorials

New Red Strength in Asia

In February, 1956, speaking at the 20th Congress of the Communist party of the USSR, Nikita Khrushchev startled the world with his condemnation of the methods of Stalin. While downgrading Lenin's heir, the current Red party boss announced a change in the revolutionary tactics of international communism. He believed it possible, he said, to achieve the aims of socialism through parliamentary institutions. He went even further. He called for cooperation with "sections of the Socialist movement adhering to views other than ours."

In September of the same year Chairman Mao Tse-tung of the Chinese Communist party took up the refrain. In a speech at Peking to representatives of the party, he remarked:

To achieve lasting peace in the world we must further develop our friendship and cooperation with fraternal countries in the camp of socialism and strengthen our solidarity with all peace-loving countries.

In other words, for so long as it might suit their purpose, the Reds declared themselves willing to exchange force for sweet reasonableness in order to further the aims of communism.

THE FAR EAST

This new party line has met with more success in Asia than in Europe. The Khrushchev bid for cooperation with European Socialist parties failed badly. Moreover, the savage Red repression of Hungary convinced most Europeans that Stalinism was still very much alive, despite Khrushchev's denunciation of Stalin. But it is a different story in Asia. There is no denying that communism has been acquiring a new halo of respectability.

Since the 1954 Geneva Conference and the end of the fighting in Indo-China, there has been little or no Communist-inspired violence in Asia. Remnants of Red terrorist bands still harass Burma and Malaya. However, their leaders have promised to lay down their arms on the condition that these Governments recognize the Communist party as legal, a demand which Burma and Malaya have thus far resisted. All is quiet now along the truce lines in Korea and Vietnam. Though the Communist regimes in these countries have modernized their armies, neither seems disposed at the moment to put them to the test.

Yet communism has not been inactive in Asia. The old gambit of violent revolution has yielded to that of a "voting revolution." The Communists are putting up candidates for public office and winning elections. The recent Red victory in India's Kerala State, for example,

marked the first time in history that a Communist regime has been freely chosen by an electorate.

Similar Communist successes in Indonesia are more ominous. For several years now Communists have held one-sixth of the seats in the Indonesian Parliament. Recent regional elections show they are busily piling up strength throughout the country. In West Java they have won control of Bandung. Will the next Jakarta elections see them masters of the Indonesian capital itself?

These are but two isolated instances. Nevertheless, they have occurred in key nations of the Far East. What is more, they show a trend in Asian thinking: where communism does not pose an immediate military threat, Asians are today tending to dismiss it as an issue of secondary importance. They are being lulled to sleep.

THE MIDDLE EAST

In the Middle East a long series of blunders by the West in dealing with the area has given the Soviet Union a chance to pose as the friend of Arab nationalism. With Syria now under the control of a pro-Soviet military clique, the Russians have effectively challenged the Eisenhower Doctrine.

As this issue of AMERICA goes to press it is too early to analyze the effects of the bloodless coup in Syria. But this is certain: the Syrian army is in the grip of Communists. In a country in which the army has long been the power behind government, this could mean that Russia has effortlessly gained its first satellite in the Middle East.

Soviet aid alone was not able to work this transformation. But it is significant that on the eve of the coup Moscow offered, and Damascus accepted, an increase in arms shipments. The Syrian and Russian Governments reached agreement on economic aid. Obviously the Soviet Union is convinced of the value of foreign aid and the effectiveness of continued arms shipments.

Meanwhile, in the words of Secretary Dulles, the latest Senate cuts in our own proposed mutual security program have endangered "the whole foundation of our security structure." The developments in Syria and the alarming success of a Communist "voting revolution" elsewhere in Asia give particular urgency to these words of Mr. Dulles. To be sure, economic and military aid do not provide the total answer to communism in Asia. But the new isolationism which seems to have infected Congress is certainly no answer at all. Congress, it seems to us, could not have chosen a worse time to grow remiss about its responsibility to our national and international security.

The UN on Hungary

The world was a spectator, last October, of one of the most amazing episodes in modern political history—the rising of the Hungarian people against their Communist oppressors. It was witness, too, of the ruthless intervention of the Red Army, sent from the Soviet Union with the sole mission of keeping in power a regime subservient to the Kremlin. The United Nations General Assembly was in session at that very moment. But it was slow to act in the strategic moments when a strong stand might possibly have deterred even Moscow from intervening. The Assembly was content, in the end, to denounce Soviet intervention and to call for the withdrawal of the Red Army. Perhaps the most effective thing it did was to send out a commission of inquiry. The report of this investigating group, issued June 20, has become a classic document in the history of Soviet tyranny.

Now the General Assembly is to meet again on September 10, in special session, to consider the Hungarian question anew. The world body is up against a severe challenge. Not only are we better informed of the facts of the case today, but the situation, had enough months ago, has grown desperately worse. The Kadar regime, which passes for the “Government” of Hungary—even to the extent of being recognized in the United Nations—has had to fall back upon rule by force. For the first few months of its existence this unrepresentative junta tried to win friends for itself. The Hungarian people, including many former open supporters of the Com-

munists, failed to rally to the “new order.” Today the Kadar regime is in full course towards utter ruthlessness. The leaders of the Government openly announce the arrest and execution of many persons, as if to threaten and intimidate the rest. From usurpation, the Kadar regime has moved on to terror.

What can the Assembly do in this grave situation, which many neutralist states in the free world no doubt wished they might by this time have been able to sweep under the rug? Ambassador Lodge, our own representative at the United Nations, has indicated three objectives in a possible program of action: 1) stress on the fact that the Soviet Union, in defiance of the often-expressed desires of the United Nations, has not withdrawn its troops from Hungary; 2) approval of the report of the special committee, which demonstrated the dominant role of the Soviets in crushing the Freedom Fighters; 3) a demand that the Kadar group cease its present reign of terror.

The United Nations could do more. It cannot do less. The facts of the case are too embarrassingly evident for the weak-hearted among the UN delegations to take refuge in a “role of conciliation,” their customary pretext for tolerating violations of peace and freedom by the Communist world. The victims of this Red tyranny, now bared in its ugliest form, will themselves pass judgment on the United Nations if the United Nations fails to pass judgment upon the clear evidence that is now before it.

Red Herring and Refugees

It now seems certain that Congress will at last do something in this session to liberalize our current restrictive immigration legislation. The “something” will be far short of what is urgently needed and what President Eisenhower has been asking for. The “compromise bill,” now looked on favorably by both the House and the Senate, focuses on the so-called “hardship cases” among refugees. It will ease entry, for example, for orphans, members of separated families, children eligible for adoption, and so on. But the total number of refugees admissible to this country will remain the same; the top-heavy quotas assigned to the countries of northern and western Europe, which each year go largely unused, will not be transferable to nationals of southern and southeastern Europe; the status of the Hungarian refugees who fled here after the October revolt still remains that of parolees—they are granted no permanent haven, but remain here on an indefinite, temporary basis.

Why has Congress been content to stop at a consideration of these halfway measures? For one reason, because Rep. Francis E. Walter, coauthor of our present immigration law and chairman of the House Committee on Un-American Activities, has flourished the red her-

ring that it is American Reds who “spearhead” the drive to “destroy the Walter-McCarran Act.”

Such a charge ignores the cardinal fact that it is precisely the independent religious groups engaged in relief activities that have been in the forefront of the demand to liberalize our immigration policies. The Quakers, the Protestants, the Jews and, perhaps most prominently, the Catholic Relief Services—NCWC have from the very start of the refugee problem worked vigorously for more liberal laws.

Mr. Walter’s charge carries even graver implications and is symptomatic of a type of thinking that paralyzes work toward social betterment. Some people argue: “The Commies are in favor of racial desegregation, better housing, higher wages, etc.; if *you* are in favor of these, you are no better than a Red.” The fatuousness of this kind of thinking is, we hope, evident; there are those, however, who will be scared away from active interest in social justice by fear of being tarred with a Red brush wielded recklessly by irresponsible hands. We must not be frightened away from truth and justice simply because the Reds, for their own devious ends, happen to proclaim some fragments of each in their propaganda campaigns.

Catholic Social Action and the Labor Movement

Benjamin L. Masse

AS THIS ISSUE of AMERICA went to press in New York, delegates to the Third National Catholic Social Action Congress were assembling on the lakefront campus of Loyola University in Chicago.

At the first meeting of the congress two years ago in Cleveland, one had the feeling that so far as the trade-union movement went, the social-action apostolate in this country was close to dead center. Because of developments in the postwar era, it lacked the great issues that had called it forth in the 1930's and had given it the quality of a crusade. These developments were, mainly, the enhanced status of unions in our society, the rout of the Communists in the CIO and the prosperity that had prevailed ever since World War II ended the long depression of the 1930's.

In view of the changed circumstances, there was a tendency at Cleveland not merely to search for new issues but to question the tried techniques of the past. It was reported, for instance, that in some places the labor school was no longer serviceable and had been abandoned, though in others it continued to flourish. There was talk of a need for more intensive training of smaller groups, but there was also a feeling that something had to be done to expose the masses of Catholics to the Church's social teaching. A number of delegates noted that prosperity had its problems no less than depression, and that to cope with them the spiritual lives of workers and employers had somehow or other to be deepened.

Though there was much penetrating discussion at Cleveland, one had the feeling that the social-action movement was groping its way toward an obscure future. What made this process more than ordinarily frustrating was the knowledge that though the crusade spirit had waned, the need for a crusade persisted. In many industries unions had grown strong, but there were still large sections of the country where the right to organize was stubbornly opposed and largely nullified. The newer immigration was suffering many of the disabilities the older immigration experienced. Well-financed groups were at work undermining the rights labor had won under the Wagner Act. And if working-class families were much better off than they had ever been before, the reason was in too many cases the entry of an unprecedented number of married women into the labor force.

Today the Catholic social-action movement is still feeling its way, but the way is perhaps clearer than it was two years ago. What needs to be done seems more obvious now, however difficult the question of means may remain. For this lifting of the fog three events are largely responsible. The first is the creation by the present Congress of a select committee to investigate improper labor and management practices. The second is the growing public concern over inflation. The third is the progress of automation.

A large number of labor people, together with many observers of the labor scene, seem persuaded that the AFL-CIO is being hurt at the moment by the McClellan committee probe but that in the long run it will emerge from the ordeal purified and strengthened. Typical of this attitude were some remarks made two months ago by John Livingston, director of the AFL-CIO Department of Organization. In a talk to a group of labor officials in Milwaukee, Mr. Livingston confessed that the hearings had "temporarily" weakened the union movement but that the movement would eventually come out of them "stronger than ever." He went so far as to say, with commendable candor, that "unless something like this happened, the union movement might have destroyed itself."

No doubt, there is much to be said for this estimate. The labor movement is obviously being hurt at the moment by the public washing of some very soiled linen. Its organizing activities have been impeded. Its efforts to cement the AFL-CIO merger have been handicapped. It has lost status in the community.

Nevertheless, it does appear not only to be riding out the storm but also to be making things shipshape for the future. If the main job of a union movement, in addition to organizing the unorganized, is to improve the lot of its membership through collective bargaining, the AFL-CIO remains an effective, functioning agency. Even a casual inspection of wage agreements negotiated over the past few months suggests that the revelations in Washington have had no appreciable effect on established labor-management relationships.

Meanwhile the AFL-CIO has moved energetically to repair weaknesses revealed by the congressional probing. Actually the task of reform began with the rebirth of the united labor movement in December, 1955. Its

guiding principles and goals were incorporated in the new AFL-CIO constitution and reinforced by two resolutions on ethical practices unanimously adopted at the merger convention. Since that time the AFL-CIO executive council has approved six specific codes of conduct drawn up by the Ethical Practices Committee. These deal with the issuing of union charters, the administration of health and welfare funds, the holding of union office by racketeers and Communists, the outside business interests of union officials, the financial practices of unions and union democratic processes. In addition, the executive council stated at Miami Beach last January that no union official could with impunity, by hiding behind the Fifth Amendment, evade relevant questions asked by proper legislative committees or law-enforcement agencies.

Whatever doubts one may have about the enforcement of these codes, there can be no reservations about the codes themselves. They are severe and airtight. Whoever drew them up knew exactly what he was doing. If lived up to and enforced, they would make impossible almost every malpractice revealed to date by the McClellan committee. They impose a standard of conduct that goes beyond anything the law is likely to demand.

To the extent, then, that the codification of ethical practices was inspired, or at least facilitated and speeded up, by the Senate Select Committee hearings, these hearings may be said to contain the promise and buttress the hope of a stronger union movement in the future.

Many would consider this an optimistic estimate. As Editor Ed Marciniak wrote in the July issue of *Work*, Dave Beck is finished as a union leader, but not the philosophy of unionism he typifies. President George Meany's uncompromising clean-up campaign, so highly praised in the press, cannot be said to have the heart-and-soul support of some of the old-line AFL unions. Actually it is subjecting the new bonds of unity in American labor to severe strains. If the Teamsters replace Dave Beck with tough-minded, pragmatic James R. Hoffa, who is so scandalously careless of his associations, and defy AFL-CIO orders to fumigate, the bonds may snap. It is not beyond imagining that some of the building trades unions might join forces with the Teamsters to launch a new federation. We may be only at the beginning of a long, bitter struggle for the soul of the American labor movement.

EROSION OF THE DOLLAR

The moral crisis has so dominated the labor scene the past year that everything else has been shoved to the background. Lately, however, the question of inflation has become a subject of widespread interest and apprehension.

This problem has its roots in the war years when the embattled governments of the Western world pledged themselves to pursue policies of full production and employment once victory had been won. With the memory of the industrial stagnation of the 1930's still fresh in all minds, it was decided by common

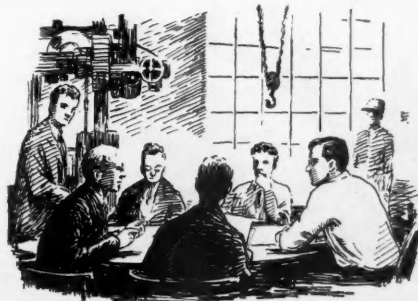
consent that, to justify the fighting and dying, governments had to use their sovereign powers to prevent a repetition of that disaster. They had to see to it that jobs were available for all those able and willing to work.

Even in those days economists debated whether it was possible in a democracy to maintain full production and employment without inflation. Would there not be a tendency for money incomes to outpace production? And even if this did not happen, would not the control over wages and prices which corporations and labor unions had achieved tend to force prices upward anyway? Would not costs tend to increase, therefore, despite advancing technology and rising output per man-hour, and would not these costs be passed along to consumers?

These apprehensions have proved to be well-founded. Over most of the free world inflation has been the most consistently pressing postwar problem. Though there have been short periods of price stability during the past twelve years, the underlying price trend has been inexorably upward. It does begin to seem that in a system like ours, where producers have a great deal of freedom, the price of uninterrupted prosperity is inflation.

For the past eight or nine months the air in Washington has been electric with charges and countercharges over responsibility for the steady erosion of the dollar. Management people trace the trouble to union wage demands. Labor spokesmen say big business and administered prices are to blame. Old-fashioned economists argue that the Government, with its power over monetary policy, is the chief culprit. It's a miscarriage of justice, they explain, to blame labor and management for playing the capitalistic game of looking out for number one. The Administration replies that monetary policy alone is incapable of stopping the kind of inflation prosperity breeds; that the cooperation of labor and management—the one keeping wage demands within the bounds of productivity gains, the other exercising restraint in price decisions—is essential to success. And there are other opinions.

This is the kind of problem that cannot be swept under the rug. Its solution cannot be postponed indefinitely. Unless the steady upward drift in prices is halted, one of two things is sure to happen—either our prosperity will end in depression, the way past periods of prosperity invariably ended, or the Govern-



ment will step in and control both wages and prices. Neither outcome would be without danger to our democracy.

UNIVAC AND ALL THAT

The third event referred to earlier in this paper was the progress of automation.

Even experts aren't sure whether automation is an essentially new development or merely another stage—an advanced one, to be sure—in the process of mechanization. In fact, the experts are still having trouble defining automation in terms that everyone will accept.

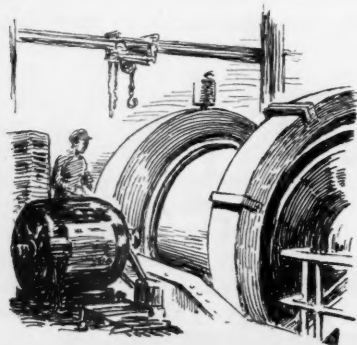
We can leave these fine points to the experts. What cannot be left to them are the social consequences of automation—its impact on individuals, on families and on society.

Perhaps some of the fears over automation are exaggerated. Maybe the obsolescence of skills and destruction of jobs we read about will take place so gradually that only a relatively few people will be affected. Automation is so expensive that it's unlikely that factories and offices will be transformed overnight. So far, the dislocations do not appear to have been too numerous or severe.

What seems beyond argument is that automation is certain to accelerate the trend toward decreased hours of work and increased hours of leisure. Already this trend has gone a long way in this country. In the last decade of the 19th century, our grandfathers in non-farm industries worked an average 61.7-hour week. By the eve of World War I the work-week had dropped to 54.1 hours. As a consequence of depression, technological advance and the Fair Labor Standards Act, average hours worked per week plummeted to 41.6 by 1939. After an interruption for World War II, the downward trend continued. Last year average hours worked per week were a shade less than 39. A recent poll of an important research group revealed a consensus that by 1970 the average work-week would be 35 hours or less.

Though it is true that hours of work fell much more sharply between 1900 and 1930 than they have since, or than they promise to decline over the next decade or two, the question of leisure time is only now beginning to assume the proportions of a problem. The reason is that the drop from 60-plus hours in 1900

to about 44 in 1930, though drastic, did no more than give workers with families a chance to lead a decent, healthy, human life. The work-week at the turn of the century was excessively long. When it was reduced, workers had no



difficulty in putting their increased leisure to worthy use.

The situation today is different. Those working an average work-week now do not need shorter hours to protect their health, or to have sufficient time for family obligations. It is significant that in their demands for a shorter work-week labor unions are not appealing today to these traditional considerations. So far as the worker's health and family duties go, any further reduction of working hours will be, so to speak, frosting on the cake. In many cases it will represent free time in the strict sense—time not automatically pre-empted by the pressure of personal needs or family obligations. It is the use of this time that creates the problem—a problem that up till now only the rich have had to face.

CHALLENGE AND PROMISE

There is mounting evidence that the Catholic social-action movement, though still fighting a necessary rear-guard action, is already aiming its big guns at these new targets. One notices a growing interest in the cultural, as well as the economic, consequences of automation; a new determination to relate the occupational-group idea—so highly recommended by Pope Pius XI in *Quadragesimo Anno*—to the problem of inflation; and an ever-increasing concern with the inner life of trade unionism.

If these issues are more subtle and complex than the old ones, they are no less congenial to a social-action movement based on religion. Their ethical character is manifest. It is so manifest that in attempting to deal with inflation, union corruption and automation Catholic social action may find itself in a friendlier atmosphere than it has ever known before.

Among thoughtful men there seems to be a growing realization that only a religious and moral revival can prevent the galloping scientific and technological advance of our times from destroying us or turning us all into carbon-copy, Madison-Avenue-conditioned robots. More and more economists are starting to talk unapologetically in ethical terms. For the most recent evidence of this, the reader is referred to John Maurice Clark's *Economic Institutions and Human Welfare*. In this refreshing book the country's senior economist plays interesting variations on the theme that without a firm ethical basis a free economic system cannot respond to the welfare aspirations of people today, or survive the struggle with communism.

The combination of great issues and a favorable environment prompts the hope that the social-action movement in this country may be standing tiptoe on the eve of a glorious flowering. If we broaden the horizon beyond labor and industry to encompass agriculture, the family and group relations of different kinds, then the reasons for hope seem even stronger. Society is groaning today with unresolved tensions, and the external pressure of communism adds to the strain. The challenge is clearly there. As the congress in Chicago shows, so are the desire and determination to meet it.

Some Writers Reverence Love

Harold C. Gardiner

IT'S A PERENNIAL TEMPTATION for a literary critic to think of himself as a sort of one-man Trendex. Set before him two novels, say, that deal with a similar theme or manifest a like slant on this or that, and immediately he heralds the beginnings of a "trend." The same critic, being naturally well versed in the sayings of the ancients, would be the first to admit that two swallows do not make a spring, but he will insist that a few trickles make a trend.

This is very understandable, really. The man who tries to keep abreast of the output of books—and this is especially true in the field of fiction—begins to wonder if he is reading in all directions at once. He longs to find a center, a vantage point from which he can bring the disparate books under some common viewpoint. Styles obviously differ, story lines are poles apart, locales can be palaces or slums—and yet, feels the critic, yielding to the common human urge to synthesize, all these books *must* have something in common.

He knows, of course, that any novel worth its salt will inevitably be talking about perennial human condition, as we somewhat loftily say today, or about the basic conflict between good and evil, right and wrong, sin and virtue. This, however, is a bit too general for our Trendex-minded critic, and so he is on the rather nervous lookout for some concrete social situation or viewpoint, and if he finds it in two or three almost simultaneously produced novels—bingo!—he is the literary Sherlock Holmes of the moment.

As a matter of fact, two Holmeses are right now donning their deer-stalker cap and arming themselves with magnifying glass and fingerprint kit to examine the corpus of American fiction. Robert Elliot Fitch has entitled his study of the state of U. S. novels *The Decline and Fall of Sex* (Harcourt, Brace, \$3). Dr. Fitch (he is a Congregational minister) has given critics of the U. S. cultural scene much to think about. His style is witty, but his conclusions are lugubrious. In brief, he charges that sex, as portrayed by American novelists, has degenerated to the point that it is now considered merely a plaything. Gone is any sense that sex can be glorious or tragic, a source of realized and generously embraced duty, a nurse of nobility and a pedagogue of virtue.

Dr. Fitch makes out a good case but, try as I may, I cannot quite see that there is the "trend" he claims to discover. For one thing, many of his examples are taken from the long-since fizzled-out sensationalism of Elinor Glyn and Anita Loos (remember *Three Weeks* and *Gentlemen Prefer Blondes*?—I doubt you do). When it comes to naming contemporary U. S. authors, critic Fitch is hard put to it to come up with more than three or four names.

Robert Reynolds is similarly equipped with gumshoes, but his magnifying glass is even less high-powered than Dr. Fitch's. Mr. Reynolds has written, among other works, the distinguished novel *The Sinner of St. Ambrose*, reviewed quite favorably in these pages (8/23/52). It appears that Mr. Reynolds is now waging single-handed a crusade to alert the reading public to his forthcoming novel *Far Flight of Love*, which, he says, has "been ennobled by eleven years of defeat at the hands of publishers." House after house has turned his novel down, because, he claims, it is too clean and idealistic a love story. So he has turned to a "vanity publishing" house (a term he indignantly repudiates) and meanwhile is writing to reviewers, critics and journals to enlist support.

From what I know of Mr. Reynolds' work, I expect that his book *will* be a noble statement of the nobility of marriage. But in striving to assure us that it is, Mr. Reynolds comes up with the detection of a "trend" I doubt exists—at most it's a tiny trend, not a towering one. In general terms, Mr. Reynolds' charge is that

many of the novels [which publishers claim] to be importantly concerned with love, and back with liberal advertising, show that [the publishers] are willing to traduce the name of love to catch a market in the salacious.

"WOLF, WOLF!" NO HELP

This is a sweeping and serious charge. To document it, Mr. Reynolds adduces only four novels, of which a bare two are by American novelists, *Hecate County*, by Edmund Wilson, and *Peyton Place*, which is without doubt as rotten as anything in Denmark.

I am by no means blaming the resentment of Dr. Fitch and Mr. Reynolds at the annual appearance of a number of salacious books that do actually defile any Christian concept of sex and marriage; it is indeed the

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unpleasant duty of our review columns to lash such offerings with whips and scorpions. But there is not a flood of such books. It is lamentable that a reputable publishing house will let one *Peyton Place* or one *Deer Park* soil its lists, but I don't believe we should cry "wolf" too readily, because when the really malodorous book comes along, the wolf—in more senses than one—is ready and able to gobble up a reading public weary of warnings. Or if we must follow out the figure, the reading public is ready to gobble up the wolf.

To counterbalance the trend discerned by Dr. Fitch and Mr. Reynolds, I have Sherlocked a bit, too, and can come up with a "trend" that gives as persuasively, I hope, a cheerier picture. If there are a number (not great) of books that "traduce the name of love" in recent U. S. literary history, there have also been a greater number of books that proclaim the nobility of sex and love.

It is by no means true that among the American fraternity only Catholic novelists still regard sex and love and the family as noble and sacred—Mr. Reynolds himself is proof to the contrary. But my trend does center on Catholic authors, and I think that it is a most significant sign that these authors consistently refute the opposite "trend" toward the debasement of love.

We may mention first the body of Richard Sullivan's fiction, with especial emphasis on *The World of Idella May*. It features a marriage that would have been a farce, that would have been portrayed, by another author not deeply convinced of the union's sacramental character, as naturally leading to many an extra-marital foray. All of Mr. Sullivan's novels are steeped in this realization and his basic attitude is admirably expressed in his recent review of *The World of Suzie Wong*, by Richard Mason, which is being hailed as "a memorable and original love story." Mr. Sullivan's estimate (*New York Times Book Review*, July 28, p. 4) is:

Love and art are very high matters. They demand appropriate treatment. Some altitude, some elevation, is required when love and art are looked at, for they cannot be seen from a level of shock and sentimentality. As a rendering of the artist and of artistic endeavor, *The World of Suzie Wong* is regrettably absurd. As a rendering of love, which subsumes art, it is merely topical, superficial and thin.

Paul Horgan is another Catholic novelist who constantly gazes at love from "some elevation," as will certainly strike the reader of his forthcoming *Give Me Possession*. In that book the elevation is perhaps all the more convincing because a realization of the responsibilities of love comes slowly to the almost-pagan young



"golden" Americans in the book. Another veteran Catholic practitioner in fiction, Margaret Culkin Banning, treats uncompromisingly and explicitly the problem of love (this time as a barrier to conversion to the faith) in *The Convert*, a story that is surprisingly gripping despite its overt didacticism.

Nor do we have to bolster our trend by looking to the established Catholic authors. A young writer whose two novels have received high praise shows forth the same realization that sex and love are not mere toys but carry consequences of supreme importance for time and eternity. He is Charles Bracelen Flood, and his *Love Is a Bridge* and *A Distant Drum* evidence a talent and—perhaps more important—a point of view that surely, as far as we can judge now, will lend no countenance to a debasement of human love.

Finally, as evidence of my trend-hunting, let me alert you to a book that will be coming along in December, *Even As You Love*, by Elizabeth Barton de Trevino. The author is not a Catholic, but the book, a truly lovely story (or is it autobiographical?) could not have been written by one who was not steeped in the Catholic atmosphere of the Mexico which is its locale. Rarely have I read a Catholic statement (dramatic, not dogmatic) on marriage that is more moving and almost sublime. It gains in depth because it is presented by one who does not have the grace of faith to regard marriage completely in its Catholic fullness.

MATURITY THE ANSWER

I believe that here is one great challenge to the Catholic author. In an age when love, sex and marriage have, to some extent at least, lost their meaning and their direction, the Christian and Catholic ideals must be restated time and again in the context of today's world. This challenge is being superbly met in the more scholarly fields, through the sociological work of such authors as Rev. John L. Thomas, S.J., Rev. Lucius Cervantes, S.J., A. H. Clemens, Clement S. Mihanovich and others. It is being met in such concrete activities as the Cana and Christian Family movements. And I believe it is being met with growing frequency in the work of creative Catholic writers.

It was recently announced in the press that a French sociologist, Dr. Arnold Léger, was coming to the United States to find out how sex-obsessed we Americans are. It is commonly charged in Europe, and especially in the Iron Curtain countries, he stated, that we are so ridden by a sex-mania that we betray that "we are too adolescent to be trusted as a nation." One of his observations bears on my "trend." He remarked:

To us, one of the most puzzling things about American life is the attention [those] just reaching adult status give to sex. . . .

In Europe, young men and women of university age don't have much to do with one another. That is the time for absorbing ideas and knowledge, and sex waits until later. The European idea really is that sex is meant for mature persons. In America it apparently becomes less important in maturity.

I don't know whether the good professor has yet landed on our shores, but I hope part of his study will lead him to some of our American Catholic writers. He will find that, whatever be their stature in the pantheon of the immortals, they are at least mature in their dealing with sex, love and marriage. If I'm right, that's a healthy trend, friend, in American letters.

Psychiatrists in an Abbey

Kilian McDonnell

THERE HAS BEEN a considerable lessening of tensions between psychiatry and religion during the past ten years. Up to a decade ago psychiatrists and clergymen looked with suspicion upon each other. These suspicions were not without some justification. Clergymen tended to identify psychiatry with Freud, and it is not surprising that they dismissed psychiatry as godless because Freud dismissed religion as a universal obsessional neurosis. And the pan-sexual terminology of Freud seemed to the clergy a denial of many things they hold dear: the dignity of man, free will and the possibility of moral judgment.

The psychiatrists, on the other hand, looked upon the moral and juridical judgments of the clergy as simplistic, and accused the clergy of a self-righteous unconcern for the circumstances of the concrete moral situation and for personality needs. The clergy, because of their concern for sin, stressed conscious motivation, the faculties of intellect and will; while the psychiatrists, in their concern for neurosis, emphasized unconscious motivation and the instinctual, libidinous drives.

Semantics tended to compound the mutual distrust of clergy and psychiatrists. Both talked about guilt, though they meant different things, and both claimed the soul as their province, though they had different definitions for the soul. The clergy accused the psychiatrists of sacrificing God to the human personality and its mental health. The psychiatrists accused the clergy of a supernatural despotism, neither holy nor godly, which was indifferent, or even contributed to the destruction of the human being if only divine values might be safeguarded. And so on.

MEETING ON COMMON GROUND

The workshops on pastoral care and psychotherapy held the past four summers at St. John's Abbey, Collegeville, Minn., are only one example of many programs throughout the country which evidence the lessening of tensions. (See "Sigmund Freud and the Faith," by William C. Bier, *AM.* 11/17/56.) The prevailing attitude at these meetings is no longer that of cautious eyeing of an

old enemy, now a doubtful friend. Prejudices remain, but there is an admission of honest ignorances by both clergy and psychiatrist. Both have come to learn.

The St. John's workshops are under the sponsorship of Most Rev. Peter W. Bartholome, Bishop of St. Cloud, and are planned by a board of directors which includes a priest psychologist, a Catholic chaplain of a State hospital, Catholic, Jewish and Protestant psychiatrists, and a teaching Sister from a Catholic college. The clergy pay a fee of \$30 for the five days; the remainder of the workshop expenses are paid out of a grant by the Hamm Foundation of St. Paul, Minn.

Each workshop has two lecturers and four seminar leaders. The clergy participants—Catholic priests, Protestant ministers and Jewish rabbis—are limited to forty for each week. After the morning lecture the group is divided into groups of ten under a seminar leader, usually a psychiatrist, who directs the discussion and acts as a resource person. The purpose of the lectures is chiefly didactic, with practical applications being left to the informal sessions after the lectures and to the seminar discussions. In the course of the week the lecturers attempt to cover certain aspects of psychiatry which are considered essential to the purposes of the workshop. These are: symptoms of mental illness, the normal personality, delinquency, the family and its development, the interview, anxiety and guilt. However, the particular topics of the lectures are determined only from day to day, to meet the needs of the clergy.

During the week the faculty and participants work through the processes of group dynamics in the workshop as a whole and in the individual seminars. These processes are especially noticeable in the seminars. Not too rarely some negative feelings toward psychiatry are voiced in the early meetings. It is the policy of the leader to encourage this vocalization. Only when it has taken place can that orientation which is the purpose of the workshops be achieved.

KNOWLEDGE AND WISDOM

In a typical workshop, there was some initial disagreement in the first lectures and seminars between the participants and the faculty as to the purpose of the workshop. The majority of the participants came looking for factual information. They concentrated on the symptoms of mental illness and their classification, and

FR. McDONNELL, O.S.B., author of *The Restless Christian* (to be published in October), is an editor of *Workshop and contributor of a monthly column to Sign magazine.*

on psychiatric techniques. At first the clergy wanted specific answers to specific questions, and to a degree their desire was satisfied. Though the psychiatrists do pass on a large amount of psychiatric information, they do not conceive of the workshop as being a content course, but as orientation. The efforts of the psychiatrists were directed primarily toward the imparting of attitudes and insights, while the academic element, the imparting of information and techniques of counseling, played a secondary role.

Those participants who were looking for diagnostic techniques were a little unhappy about this in the beginning. But they came to understand that information can be both elusive and deceptive. As the days went on it became evident to the clergy that what makes a good counselor is insight and the ability to establish a corrective, effective relationship between himself and the person being counseled. Helping a troubled person calls for something more than intellect, more than a body of information, no matter how well ordered and mastered. It is not so much the possession of factual knowledge as the understanding of an experience that enables the counselor to reach and help another person. The whole program of the workshop is directed not only to intellectually convincing the participants that this is so, but through the lectures, seminars and informal sessions, to giving them, in some degree, the very experience itself.

"HE WHO HAS EARS . . ."

Some participants were surprised to hear the psychiatrists treat with a kind of paternal contempt the classification, definition and techniques on which they had just lectured at some length. The clergy came to see that though symptoms and classifications are important, they may find the symptoms and lose the problem, may see the category and miss the person.

The clergy came to understand that a good psychiatrist knows his psychiatric techniques and can discourse with some enthusiasm on the structure of the psychiatric interview. But when all is said and done, he has an innate distrust of techniques learned beforehand, and interviews that are structured before they take place. Ultimately there are no techniques, only persons; no prestructured interviews, only a meeting of two human beings.

The psychiatrists' use of case histories was cautious and infrequent. Case histories, they insisted, are fragments of human experience, and too much emphasis upon them gives them a type of universal validity they do not possess. It was especially in connection with

case histories that the clergy pressed for precise answers which they could take home with them. In the beginning they were sometimes disappointed by the refusal of the psychiatrist to commit himself, with regard both to case histories and to general psychiatric technique. This was not a matter of psychiatric hedging, but a refusal to give neat solutions to problems for which there is not, in the present state of psychiatric competence, a complete answer. It is also an admission that psychiatry does not possess the kind of certainty that well-meaning clergymen sometimes attribute to it.

CASES ARE PEOPLE

The participants found security in the faculty's admission that there are no pat answers. Before coming to the institute, some had thought that the psychiatrists were given to dogmatizing and to lumping normal deviations with the abnormal. They were both impressed and relieved to hear a psychiatrist say: "I just do not know the complete solution. After all, we do not pretend to have all the answers."

As the sessions went on, the clergymen concentrated less on symptoms and classification, were less given to those quick, moralizing judgments which consider the moral aspect of a human act as exhausting its meaning, were more concerned with insight. Other topics which took on new importance as the week progressed were: the manifold causes of human acts, the emotional relationships between pastor and people, and the difference between acceptance of a person and the condoning of his symptomatic and sometimes immoral behavior. The clergymen turned their attention from information to persons, and from techniques to insight.

By the end of the week the participants had been exposed to the major concepts and techniques of psychiatry. Their contact with psychiatry was, of course, no more than a passing exposure, and of this they were well aware. A few lectures on guilt, anxiety and psychiatric counseling do not make an expert in diagnosis and treatment of mental illness. The factual knowledge they received was necessarily superficial and the insight elementary. But such limited knowledge is dangerous only when it is not recognized as such. The clergy do not leave the workshop believing themselves competent practitioners of psychotherapy.

But without becoming pseudo-psychiatrists, without stepping outside the bounds of their own professional competence, the clergymen can be more confident and effective in dealing with the mild anxiety problems and mild neuroses which are not infrequently met in confessional and parlor. Some time after the end of the workshop, one priest wrote: "The experience at St. John's has given me more peace of mind, because I now know much more of what I can be expected to do, and what I cannot or should not do." Participants find that they more readily recognize beginnings of mental illness and are able to make earlier referrals to psychiatrists, an important factor in the cure of the mentally ill.

Though techniques were not stressed in the lectures or seminars, psychiatric procedure, especially with regard to the interview and counseling, was treated rather



thoroughly. Of all the techniques, the necessity of listening was the one which many of the participants remarked as being the most useful. They learned this by experience in the seminars, in which the psychiatrist often communicated much by saying little. The lesson was reinforced by an honest examination of conscience on the part of the clergy, an examination which revealed the tendency to moralize and preach private sermons in a counseling situation, and thus to monopolize and cripple the interview.

POSITIVE GAINS

The clergymen leave the workshop with a broadened concept of normality; their previous fears that psychiatry had restricted the field of the normal are seen to be unfounded. Another fear—that psychiatrists are unconcerned about moral guilt when there is objective evidence of a breach of the moral law—was also seen to be without foundation. The psychiatrists at St. John's agreed that a person without moral sense will not be greatly helped by psychiatry. Poor morals on the part of the counselor or person counseled make for poor psychiatry, and bad morals make bad psychiatry.

Easy moral and psychiatric explanations of mental illness were seen to be deceptive. Such elements as grace, law, conscious thought, deliberate choice, unconscious motivation, anxiety, guilt, are all part of a

Christian's existence and must all be taken into consideration in judging his acts. The juridical and moralistic are necessary but partial viewpoints, and clergymen are not facing a total human situation when they judge solely on the basis of objective moral law and value.

Neither the faculty nor the participants leave the workshop thinking that psychiatry is the whole answer to personality disorders and psychological immaturity. Psychiatry has some answers to give and the priest would do well to listen. But psychiatry does not have all the possible answers: grace, the sacraments, prayer are important if man is to attain not only supernatural maturity, but even maturity on the natural level. This maturity will not mean the absence of all conflicts, tensions and anxiety. Maturity enables man to face these inevitabilities of human existence. Indeed, there is no maturity without the acceptance of suffering.

Priests and ministers who have attended these sessions have expressed enthusiasm for the workshops. There is greater confidence in counseling situations, more patience in listening. Judgment of persons and acts tends to be less hasty, and the subjective elements of human acts are given a larger consideration. The gains of the workshop are invariably expressed in terms of insight and understanding, rather than of information and techniques.



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BOOKS

Two Glimpses behind the Iron Curtain

RUSSIA REVISITED: A New Look at Russia and Her Satellites

By Louis Fischer. Doubleday. 288p. \$4

Following the Geneva summit conference and Khrushchev's subsequent dethronement of Stalin, visas to visit the Soviet Union became fairly simple to obtain. Among those who took advantage of the opportunity to check his observations on the Soviet Union after a nineteen-year absence was Louis Fischer. His prime purpose was to obtain the human point of view of the Soviet citizen; his twenty days in Moscow were spent in conversing and observing. With his background he succeeded where most tourists without preparation failed.

Basically the Soviet citizen is grateful for whatever relief the present regime has given him after the strict control of Stalin. He is not persuaded that conditions have changed essentially in the Soviet Union. There is still one party in absolute control, and the silence of the Soviet people does not indicate their consent or contentment.

Fischer discusses the basic questions asked by all about the Soviet Union. Why did Khrushchev turn against Stalin? What do the people think today? How much freedom is really there? What about the future in terms of peace or war?

In some respects the answers to the larger questions are disappointing, for information about the West comes hard to the Soviet citizen. His main immediate problem, now that he can speak somewhat more freely, is to obtain adequate living quarters even after forty years of Communist and Socialist promises. Bureaucrats may have several *dachas*, but the worker and peasant still have inadequate living space allotted to them. Until that problem finds solution, the fulfillment of five-year plans remains meaningless.

In the second part of the book the author delves into communism in the satellite countries. Poland, Hungary and Yugoslavia come in for special treatment, because the author feels that recent events in these countries spell the ultimate disintegration of the Communist system. Each of the three did shake the structure of communism, but it still remains to be seen how successfully Moscow can repair the damage. Because it is a negation of man's inherent

dignity, communism cannot survive. For the present, however, even the most astute observer hesitates to say which of the three methods will help most to bring about its downfall: Tito's quarrel at the top, Poland's popular resentment or Hungary's violent upheaval. So far Moscow has managed to adapt its methods of control to each so that even Fischer's cautious prediction that "Freedom must win. It is only a matter of time. . . ." seems sanguine at the moment.

For a look into the Soviet Union of today, *Russia Revisited* offers the reader a clear, but rather peephole-sized window.

WALTER C. JASKIEWICZ

TITO, MOSCOW'S TROJAN HORSE

By Slobodan M. Draskovich. Regnery. 357p. \$5

Readers who refuse to believe that Titoism is seriously harming the Soviet Union and thereby promoting the cause of the West will find in Draskovich's book an entire repertoire of arguments and historical background information with which to back up their view.

The author, a former professor of Belgrade University, argues that Titoism as an ideology is a creation of the West, a political hoax. The initial reasons for helping Tito, according to Draskovich, were of a purely pragmatic, practical nature; gradually, they were developed into a theory of Titoism, according to which Tito's regime represented a significant political and social experiment on the domestic level, and a potential threat to Moscow on the international level.

In either case, Tito's importance seemed to be such that the West felt fully justified in extending him every possible aid. This aid, first in the form of modest loans and grants, then expanded into full-blown economic and military help, amounted to a tremendous economic, political and moral investment by the West in a bankrupt Communist regime. Soon after Yugoslavia's expulsion from the Cominform in 1948, Tito came to be regarded as a reliable ally of the free world in the cold war.

Will this consolidation of Tito's power by a determined effort of the West pay off dividends? Draskovich does not think so. After showing how the Western democracies imposed Tito's Com-

America • AUGUST 31, 1957

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munist regime on Yugoslavia, he systematically demolishes their excuse, which runs that Tito's is a "special" brand of communism, and his rift with Moscow a rejection of Moscow's policies.

Draskovich devotes a chapter to show how Tito, even after the expulsion from the Cominform, remained loyal to Moscow and, above all, to the cause of international communism. The Kremlin-Tito conflict had nothing to do with the West or the cold war, nor with any democratization or liberalization. It was strictly and purely an intra-Communist matter. On the other hand, Tito did not hesitate to pose before the West as a Communist of a "different type" in order to solve Yugoslavia's urgent economic problems.

In the remaining chapters of his book, Draskovich discusses Tito's rapprochement and final reconciliation with the Soviet Union after Stalin's death; he treats the problem created by the emergence of so-called "national" Communist regimes and concludes by warning the West that Tito's policy consists in serving the cause of world Communist conquest in the guise of "different" communism and "non-alignment," whereas the Kremlin's and Peiping's policy consists in using Tito while making it possible for him to play the role of the West's friend.

In restating the now well-known story of Tito's road to power, Draskovich never forgets that his task was that of a political fighter, not a historian.

SERGE L. LEVITSKY

Parent-Child Problem

DELINQUENCY: SICKNESS OR SIN?

By Richard Vincent McCann. Harper. 179p. \$3.

By way of experiment in theological education and as an attempt to cope with one of our most pressing social problems, the Harvard Divinity School sponsored a seminar (1954-1956) on juvenile delinquency. Dr. McCann, its director, here reports on the seminar's program of "action research."

What is it that makes for a youth's failure to become responsible? Blame has been placed on factors ranging from poor housing, TV programs and broken homes, to sheer cussedness or hostility. This study, product of research in an extensive literature, but research controlled by the experience of men working in delinquency-prevention programs and with control groups of nondelinquents, emphasizes the part a distorted

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A Selection edited with Introduction by Derek Stanford and Muriel Spark. Selected correspondence of Newman representing the two halves of his life; letters written from within the Anglican fold, followed by those he wrote as a Catholic. Acting as commentators, the editors explain and consider the background of Newman's letters in terms of those friends he was addressing, and of the issues of which he spoke. Newman was a man of wide liberal interests, and the various facets of his personality are reflected in his correspondence. \$4.00

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By Abbe Francis Trochu, edited and arranged by V. F. Martlet. Incidents and stories selected from the original three-volume work bearing the same title. This compilation shows the power of insight and supernatural knowledge attained by St. John Marie Vianney, Cure d'Ars. The work is particularly intriguing in demonstrating how the Saint made such excellent use of the confessional. \$1.75

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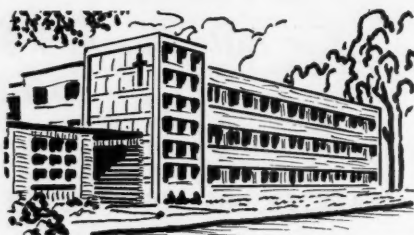
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KEY TO ABBREVIATIONS

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C Commerce
D Dentistry
Ed Education
E Engineering
FS Foreign Service
G Graduate School
IR Industrial Relations
J Journalism
L Law

M Medicine
N Nursing
P Pharmacy
S Social Work
Sc Science
Sy Seismology Station

Sp Speech
Officers Training Corps
AROTC—Army
NROTC—Navy
AFOTC—Air Force

self-image plays in the development of delinquent traits.

Lack of true self-imagery stems often from parental rejection. Here the study demonstrates one reason for the often-cited relationship between broken homes and delinquency. For young males, in particular, the ability to identify with an admired adult seems crucially important. Dr. McCann cites some interesting findings from a comparison made between declared models of delinquents and nondelinquents.

Though this book may be accused of oversimplification in its insistence on the significance of parental rejection, a helpful corrective to this view is provided in its treatment of society's failure to evolve adequate social controls.

In turn, too, there is an interesting link between this failure and the general condition of a "sick" society. Here one thinks of the patterns of TV programming, of selling techniques in the other mass media, of the ever more widely recognized problem of a system of universal education in which the function of character formation tends to be misunderstood or ignored.

The members of the seminar had too wide an acquaintance with earlier studies to suppose that they succeeded in isolating the cause or causes of delinquency or that they had fashioned universally successful methods of treating the delinquent's sickness or sin. Some ground for hope, however, is yielded by their limited experience with prevention and in their report on programs undertaken in other cities.

The story of their efforts makes interesting and encouraging reading for churchmen, social scientists and all those to whom delinquency appears as a major problem of the day.

DONALD R. CAMPION

A HOUSEFUL OF LOVE

By Marjorie Housepian. Random House. 222p. \$3.50

The reader is here plunged into family living in a remarkable tribe whose matriarch is the beloved Marta-mamma, a 92-year-old wonder. The doctor and Uncle Poussant are the male heads of this Armenian clan recently settled in New York City, and the doctor and his wife house the various cousins and other kindred who come to New York. Uncle Poussant nourishes them at his "Armenian Specialties" restaurant.

Though Levon Dai has made his home in faraway Iowa, he is the pivot of attention and endearment, for he is a successful businessman, a source of pride to his relatives. There is specula-

tion about his possible marriage, which is resolved when he writes that he plans to marry an American, Shirley Adams. The wedding is celebrated in *absentia* with the traditional Armenian feast at Uncle Poussant's. The story ends in 1929, just before the great depression, but a postscript skips the years up to the present and the reader is assured of the well-being of all the clan.

It is a pleasant reading experience to find a book peopled with vibrant, kind men and women, normal in attitude. The author indulges in no sifting and probing of obscure motives and the reader can readily share the culture and the lives of these full-blooded characters. MARGARET SCOTT LIENERT

THE WORD

Thou hast answered right, he told him; do this, and thou shalt find life. But he, to prove himself blameless, asked, And who is my neighbor? (Luke 10:28-29; Gospel for the 12th Sunday after Pentecost)

One of the classical definitions of the beautiful, *unity amid variety*, may or may not be an adequate definition of beauty. It certainly makes an apt description, so far as it goes, of humanity.

Human nature is one. There is no essential difference, in nature, between the Queen of England, her high-born critic Lord Altrincham, a Cardinal (whether of the ecclesiastical or baseball variety), a fairly well-known character named John Kasper and a newly born Negro baby. Yet even such an impromptu and limited enumeration of human beings not only sharply indicates the startling variety that prevails amid the unity of human nature, but also suggests the considerable difficulties that may well arise out of that variety.

Thus, the Queen and her censorious peer stand stoutly on opposite sides of a courtly line that looks remarkably like a barricade. Next, the Queen might well lack a certain enthusiasm for the Cardinal of either sort. John Kasper already has far-reaching plans for the Negro baby. And the Negro child, as he grows up, will not have much choice but to keep a wary eye on the Kaspers of this world.

In short, and sadly enough, the lines of division between human beings—and the lines, rooted in either nature or stubborn circumstance, frequently seem ineradicable—are always apt to become not merely high walls of separation,

which would be bad enough; the dividing lines tend to become battle lines. Think of any division at all between people, and the point becomes instantly

REV. WALTER C. JASKIEWICZ, S.J., is director of the Institute of Contemporary Russian Studies at Fordham University.

SERGE L. LEVITSKY is an associate professor at the same Institute.

clear: white and black, old and young, Jew and Arab, Russian and American, Protestant and Catholic, clergy and laity.

Full across all these and every other dividing line between people cuts the true Christian principle of charity, as that pure and noble law is insistently repeated by Christ our Lord in His recorded sayings.

Indeed, Christ's principle of charity cuts in more ways than one. It is astounding that somehow the idea got about that Christianity is a sweet,

sugary, somewhat sticky religion with a marked tendency in the direction of sighs and sentiment. Nothing could be more of a challenge to easygoing, maudlin complacency than Christ's unyielding law of fraternal love. For the most pronounced and inescapable characteristic of the particular charity preached by our Lord is its absolute universality. Now anyone who thinks that universal charity—unfailing consideration for everyone, everywhere, under all circumstances—is sweet and easy, may indeed be thinking, but he is not thinking very hard or very straight or very long. He must also be leading an extraordinarily secluded life.

Universality: that is the distinct and costly tag on the charity of Christ. Is it at all captious to propose that a certain number of Christians solve the painful problem of Christian charity by simply ignoring or by-passing the whole matter? We are kind to the kind, considerate to the considerate, attentive to our more congenial relatives and pleasant to all who agree with us. All of which is natural enough, heaven knows. But it is not supernatural. It is not the charity of Christ.

Wuellner

Summary of Scholastic Principles

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TELEVISION

During a recent "Open Hearing" program, presented over the American Broadcasting Company network, two foreign correspondents, representing their publications in the United States, expressed frank reactions to some aspects of American life.

One of the guests, Keith Kyle of the London *Economist*, was asked to say what he thought of American television. He replied that the only programs worth seeing were presented on Sundays. Mr. Kyle described this situation as a case of "bad management."

He may have gone too far in this appraisal of TV, but there is no question that in a certain sense he was correct. Sunday mornings and afternoons invariably have offered programs of better quality. This does not mean that Sunday shows have had the largest audiences according to the rating services. But qualitatively the Sunday public-service programs, including religious, news and discussion presentations, are superior to most of the material shown on TV during the week.

One of the organizations that have shared responsibility for some of the better Sunday television offerings is the National Council of Catholic Men. Even during the summer, when filmed re-runs are standard fare on most channels, the enterprising NCCM has been providing a group of new programs for viewers.

In recent weeks the council, cooperating with the Columbia Broadcasting System, has presented a series on the Sunday program "Look Up and Live." The telecasts are dramatizations in story, song and dance of lives of the saints.

One of these programs, dealing with St. Bernadette and the miracle of Lourdes, included a fine musical score and attractive choreography by the Mary Anthony dance group. Here was an inspirational theme brought to the television screen in most appealing terms. The story of Bernadette Soubirous is essentially a tender and moving one. But with the added dimensions of

dance and music to complement them, the happenings at Lourdes were recreated with impressive dignity.

Another summer television activity of NCCM is the Catholic Hour, seen over the National Broadcasting Company network on Sundays. The program recently has offered a series of interviews with outstanding Catholic laymen. The list includes Paul Hume, music critic of the *Washington Post*; Dr. Dietrich von Hildebrand, professor of philosophy at Fordham University; and Walter Kerr, drama critic of the *New York Herald Tribune*. Many interesting aspects of knowledge and culture have been explored during the discussions.

In January the council will begin a new series on the Catholic Hour. It will present, in cooperation with NBC, four thirty-minute programs called "Rome of the Popes." They are being filmed this summer in Rome and Vatican City.

Some idea of the range of these presentations can be obtained from their individual titles: "The City of Peter," "Rome of the Christian Culture," "Renaissance Rome" and "The Vatican." The final film will show the present-day Vatican and its functions. The scripts for the series have been written by Paul Horgan, the Pulitzer prize-winning historian and recipient of the 1957 Campion Award of the Catholic Book Club. NCCM appears to be doing its part to keep television interesting.

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